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THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE

FREE BAPTIST
WOMAN'S MISSIONARY SOCIETY

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The **Missionary** Helper.

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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No. 7.

The field is the world. There is no business enterprise that begins to compare in importance with the "commission business" of the Church to carry the Gospel to the ends of the earth. . . . There is no spot on earth which is accessible to man but is reached by business adventurers, if money can be made, though it may be through hardship and suffering. Is life eternal for human souls a less powerful incentive to do thoroughly our commission work? . . . Russia compels Hebrew subjects to keep places of business open on the Hebrew Sabbath and to close them on Sunday. . . . The effort to raise the age of marriage for girls in India to twelve years is causing a great deal of discussion in all circles. It is believed the measure will prevail. . . . Probably in no missionary field have there been such extensive revivals as among the Telugus. The last reports give 4,000 recent converts. . . . In some quarters favorable comments may be heard on the life and teachings of Mohammed. But the fruits of Mohammedanism speak plainly of its value to the world. The lack of human sympathy, the selfish narrowness, and the low plane of moral life seen among its devotees are in striking contrast to the fruits of Christianity shown by heathen converts. . . . But which is worse in God's sight, the horrors of the slave trade as carried on by Arabs, or the horrors of the liquor traffic which are allowed by Christian nations?

SOME OBJECTIONS ANSWERED.

THE question is sometimes asked, "What shall we answer to objections which people bring against missions?" One lady said, "I dread to call on people about missionary matters, because I do not know what to say to their criticisms." To help such, we will answer some of the most common objections made.

"The heathen are as well off without the Gospel."

Then we should be as well off without it. We have nature's teachings as well as they. We have spiritual intuitions. But what would it mean to us to have suddenly blotted out of our knowledge and experience all that the Bible and Christianity have given us? If we need Christianity, then our brothers and sisters in heathen countries need it equally. It is the essence of selfishness for a company of Christians to meet in prayer-meeting and talk as though they could neither live nor die without the help of their Christian faith, and then coolly say they are not interested in foreign missions.

"So few are converted compared with the cost."

What cost? Jesus said one soul was worth more than the whole world. Just a little fraction of this world's value has been used in all the missionary work done, and thousands have been saved. Again, we cannot estimate missionary work by the number of converts which can be counted. In Christian seed-sowing, some seeds are annuals and spring up quickly. Others lie undeveloped for a long time until favoring circumstances aid their growth. But the life is in the seed, and sometime it will develop. God's promise is that his word shall not return unto him void. Our business is to do the sowing.

"Only a small part of the money given reaches the field."

Among all excuses given this is the most unbusinesslike, silly, and contemptible. Unbusinesslike, because no operations of any kind in the commercial world are carried on without the

expenditure of some money as means to an end. Christian work is no exception. Silly, because it is a repetition of a stale statement, in regard to which the speaker has no definite knowledge; and it is contemptible because it is not true, and untruths reflect seriously upon those stating them.

It is well known to all those who have studied the F. B. Woman's Missionary Society that so large a proportion of its funds have gone directly into missionary work that it has been safe to speak of it as the whole. An *Incidental Fund*, created for the purpose of meeting the small running expenses, has been understood by givers for that purpose.

We believe that all the missionary work of our denomination has been done on a careful business basis which commends itself to all givers.

"We have enough to do at home."

Yes, but what is home? Who put its limits in your neighborhood, or State, or country? Surely God did not; he sent his Son to save the *world*. Jesus did not; he came to reconcile the *world* unto God. If your minister does, he fails to comprehend the Gospel message. If it is the plea of your own heart, it comes from a false idea of the Christian life. The Christian has the *world* as his home while he stays, and it is his business to help make it all homelike, by carrying everywhere the Gospel, which alone creates true homes.

AFRICA.

BY W. O. PHILLIPS.

“ETHIOPIA shall soon stretch out her hands to God.” What has long been the “Dark Continent” of the world is now being opened to missionaries, trade, and civilization with a rapidity unknown in any other heathen land in history. Since 1876, the interest of Europe has been awakened to a wonderful degree, which culminated in 1890 in a frantic grab for land. In many places where only a few years ago African

chiefs slew their victims by the thousands ; where the missionaries of the cross were hounded to death or torture ; where millions of our fellowmen were in cruel bondage worse than Egypt ; where the lion roared and the hyena prowled over the moldering ruins of whole provinces devastated by the slave-trader, there is now protection for the weak, punishment for the lawless, and toleration for the Gospel. Of the more than eleven millions of square miles of Africa—an area equal to North America and Europe combined—only two millions of square miles remain unoccupied by a European power. This territory is mostly in the Soudan, which is under the yoke of the Mahdi. However much good there has lately been accomplished, Satan is still apparently having it his own way in vast regions of Central Africa. Great tracts of country are still periodically ravaged by Arab slave traders in the Congo Free State under the rule of King Leopold of Belgium, in Portuguese Sofala and Mozambique, in the dominions of the British African Lakes Company, German East Africa, British East Africa,—with Zanzibar as the seaport of the slave trade ; Abyssinia and Italian East Africa, Egyptian Soudan, where Emin Pasha's province was, Central Soudan, Portuguese Angola, French Congo, German Cameroons, British Royal Niger Company's possessions, and the recently-acquired French possessions of Dahomey and Sahara.

Twenty years ago slave trading was for commercial purposes. To-day it is little less than organized murder.

A thousand souls lie sleeping in their lowly huts. The moon looks down on peaceful, though humble homes, fruitful gardens, the innocence of sleeping children, the heavy slumbers of weary sires and careworn mothers. "Hark ! a gun is fired ! Shrieks of frightened women and wails of sobbing infants fill the air. The swarthy father, rudely awakened from his dreams, snatches his rough spears and rushes to defend his wife and child and home and kindred from the ruthless Arabs. But a thousand spears are no match for five muskets. He and his

warriors are shot down, the fleeing women butchered, their children captured, their huts leveled to the ground, and the grain fields burnt. Resistance is vain, and the abject few are taken on their march of death to the coast, during which if a trembling captive wavers but a second in carrying his heavy load of ivory, he is cut down from behind without a moment's warning by the ever-watchful trader. The routes of the slave traders can be traced by the carcasses of their victims with the wooden yokes and rusty chains still clinging to them. Wherever the Arab man-hunter has been, the ashes of desolated homes, the ground stained with the blood of innocent victims, and the trampled fields of once-waving corn call upon God for vengeance upon the man-stealer, vengeance upon the murderer, vengeance upon the oppressor of woe-stricken Africa. "Vengeance is mine; I will repay, saith the Lord." The time is fast drawing near when these atrocious outrages shall be no more.

Why is it that the Arab has so much power for harm?

1. *Intellectual superiority.* An Arab is shrewder and made of sterner stuff than most Africans.

2. *Superstition.* Most African tribes are sunk into such depths of superstitious degradation that they are easily influenced by the crafty Arabs who play upon their fears.

3. *Fire-arms.* Notwithstanding all his superiority and the superstition of the natives, the Arab destroyer could make little headway without musket, lead, and powder. On account of the natives having only spears, and bows and arrows, fire-arms empower a handful of Arabs and enslave and terrorize millions of them.

4. *Rum.* Though the Arabs are Mohammedans, and theoretically opposed to the use of intoxicating liquors, yet in practice they are given to drunkenness and debauchery, and use every means to corrupt their victims to make them pliable to their will. Thousands of gallons of rum are poured into Africa from Boston, the home of so many reformers.

It is a burning shame to the United States Senate that it failed to comply with the treaty agreed upon by European powers for the prohibition of the importation of rum and fire-arms into Africa. With no fire-arms and rum, the rule of the crescent and the sword, of the murderer and the man-stealer will soon end. Let us pray that the Senate may yet do its duty and ratify the treaty which now needs but the assent of the United States Government to be in force.

The march of Christianity into this continent is one of the greatest miracles of Christian missions. One hundred years ago the attention of good men was directed to Africa. But during the last sixty years most of the evangelical work among the people has been done. Few Christian denominations, aside from our own, have failed to send laborers to this field, magnificent in its possibilities, terrible in its destitution and suffering. Yet there is room for us.

When shall we begin work,there? Let us notice some points already occupied, beginning with Western Africa. At the mouth of the river Senegal, just south of the great desert, the French Protestants have a flourishing mission. At the mouth of the Gambia the English Wesleyans have schools and churches. At Sierra Leone, Wesleyans, Lady Huntington and Baptists have spacious churches and a church membership of 36,000 in a population of 50,000, and they support their own ministers. Adjoining Sierra Leone the United Brethren are carrying on a most successful work in one of the most healthy places on the coast. The year 1865 gave over 1,000 additions. Liberia, our own American Station, is 600 miles long and 200 broad. Here everything is American,—language, currency, schools, churches, government, and manners. There are Methodist Episcopal, Presbyterian, Baptist, and Lutheran churches. From Liberia the Gospel and civilization will spread far into the interior. A large and influential tribe 200 miles in the interior has lately been united to Liberia.

From the successful efforts of the Liberians, Stanley infers

that a portion of the great interior must be given to our Freedmen, as they alone are fitted to do the essential work there.

On the "Gold Coast" hundreds are yearly offered in sacrifice to dead kings and heroes! The ceremony is called "watering the graves of the dead." On a certain day every year from 300 to 400 men and women are beheaded and sent to be the servants, slaves, and wives of those great ones. On this coast are the Basle and English Wesleyan Missions. The former, opened in 1828, has lost by death forty missionaries, but fifty are working bravely on and they have 4,000 communicants and thousands in schools.

Abeohoata, sixty miles inland, is the home of the native who became the famous Bishop Crowther of Africa, and is the headquarters of the Church missionary society. It has now its own missionary society, and sends laborers far and near.

At Cameroons (the mountains, 14,000 feet high), the English Baptists have a station with five or six missionaries and hundreds of members. The changes here have been so marked that wicked men confess and admire the contrast. Sons of once cannibal parents have been sent out to preach the Gospel in the "regions beyond."

An African traveler says of the work in this region: "Old sanguinary customs have been abolished, witchcraft hides itself in the forest, fetish superstition is derided by old and young. The changes that have taken place in a few years are really marvelous. From actual cannibals they have become intelligent, well-skilled artisans, and the Bible is translated into their own language, which had been hitherto an unwritten one.

Time fails in which to tell of other stations, especially those on the Congo which American Baptists have been caring for, since 1884, and Bishop Taylor's grand work. What volumes have been and will be written concerning Moffat, Livingstone, and Stanley. Truly may we rejoice that King Leopold has adopted Africa in place of his lost prince, and that the Belgian

minister has consented to wait for the United States to ratify the Brussels treaty until our Senate meets.

THE WOMAN'S NATIONAL COUNCIL.

BY MRS. MARY DAVIS.

IT has been frequently asked during the last few weeks, "What is the Woman's National Council, and what is its object?" Possibly no more fitting answer can be given than the following quotation from its brief "Constitution" and preamble: "We, women of the United States, sincerely believing that the best good of our homes and nation will be advanced by our greater unity of thought, sympathy, and purpose, and that an organized movement of women will best conserve the highest good of the family and State, do hereby band ourselves together in a confederation of workers, committed to the overthrow of all forms of injustice and to the application of the Golden Rule to society, custom, and law, believing that this will incalculably increase the world's sum total of womanly courage, efficiency, and *esprit de corps*; that it will widen our horizon, correct the tendency to an exaggerated impression of one's own work as compared with that of others, and put the wisdom and expert experience of each at the service of all. This council is organized in the interest of no one propaganda, and has no power over its Auxiliaries beyond that of suggestion and sympathy."

"Any society of women, the nature of whose work is satisfactory to the Executive Committee, either as to its undoubtedly national character or national value, may become auxiliary to this Council by its own vote and the payment of a certain sum into the treasury of the Council not later than three months prior to its triennial meetings."

This organization was an outgrowth of an International Council of Women held in Washington three years ago, and the re-

cent session was its first triennial gathering. Religious services were held on Sunday, February 22, at 3.30 P. M. The largest opera house in Washington was filled from footlights to the last bit of standing room in the galleries ; and when the doors were closed, the halls, corridors, entrance, and sidewalk the length of one block, were crowded with people vainly seeking admittance. The president, Miss Frances E. Willard, conducted, and five women ministers, of three different denominations, participated in the exercises.

The first working session of the Council met in the same place on Monday, Feb. 23, at 10.30 A. M. "It was an audience to thrill one with pride in American womanhood," said an observer, looking over the assembly. The *Washington Post* gives the following graphic description of the gathering: "It was indeed a distinguished assembly. Behind a footscreen of palms, ferns, lilies, and jonquils, that stood on the front of the platform, sat women whose names will be recorded in the history of this nation. Among them were Clara Barton, whose work in behalf of the suffering has given her a world-wide reputation ; Susan B. Anthony, one of the pioneers in the woman suffrage movement, Frances E. Willard, whose connection with either the temperance crusade or the woman suffrage cause would have made her famous ; Lillie Devereux Blake, May Wright Sewell, Jane Spofford, and others of equal distinction. The portion of the audience which filled the lower floor and the front seats of the galleries was composed almost entirely of women. Here and there a clerical and intellectual-looking man was visible ; but probably not twenty-five men were in the house. It was an interesting crowd. Young, middle-aged, and elderly were about equally represented. There were women of large frame, and faces so strong as to seem almost masculine, yet softened by education and refinement. There were old ladies past seventy, with sharp eyes and good ears ; women with the light of philanthropy and intelligence beaming on their faces ; middle-aged and

young women with the gentle influences of culture in their countenances. There were also some little, odd-looking old ladies, with short hair and queer dress, but bright and active in appearance. Generally, however, the hair was combed straight back, and the highest evolution yet reached in women's dress was exhibited. Tables were arranged in the orchestra for the representatives of the press, many of whom were women journalists from all parts of the country. An ivory gavel, wreathed with lilies of the valley, was the beautiful object with which the president called the meeting to order, remarking as she did so upon the significance of the lilies." Mrs. May Wright Sewell was received with applause as she read the long list of names of representatives from twelve Auxiliaries and fraternal delegates from forty societies, not yet auxiliary, at the close of which Miss Willard said: "There is a pleasant climax for you in the presence of Mrs. Julia Ward Howe, and you will be honored by singing the 'Battle Hymn of the Republic,' as a mark of the esteem in which you hold its author." The congregation then sang a portion of that inspiring hymn, Miss Willard lining off the last stanza beginning:

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom to transfigure you and me."

A "witty, aggressive, and eloquent" address was delivered by the president, after her introduction by Susan B. Anthony. She spoke of the broad purpose of the organization. While always loyal to her own denominational creed, she could clasp hands in a work like that of this Council with the noble women who represent a less conservative religion than her own. While women are still hampered by laws and customs pertaining to the past, so that in some American States the father can will away the unborn child, and a girl of seven or ten years is held to be an equal partner in a crime when another and stronger is principal, reason and sympathy demand that hands of help should be stretched out to her that she may overtake the pro-

cession of progress, for its sake, that it may not slacken its speed on her account, as much as for hers that she may not be left behind. All the existing societies of women should be represented in one great organization, that with a mighty aggregate of power we might move on in any directions upon which we could agree. The development of such a movement, in which all are united in cordial sympathy, "will impart to women so much strength and courage, and their corporate self-respect will so increase, that such theatrical bills as we now see displayed will not be permitted for an hour, without our potent protest; and the exhibitions of women's forms and faces in the saloon and cigar stores will not be tolerated by the womanhood of any town or city."

"A museum that I often pass on a street in Chicago bears the words, 'Gentlemen only admitted.' Some day women will not accept passively these flaunting assumptions that men are expected to derive pleasure from objects that they would not for a moment permit their wives to see; and then these base exhibitions will cease, for women will purify every place they enter, and they will enter every place."

Such unions will vastly increase women's power over national and State legislation, as they would then ask unitedly for advantages that have heretofore been sought for only by separate societies. "The chief significance of the discrowned estate of Mr. Parnell," said Miss Willard, "has been but little emphasized in the public mind. The woman question has had no triumph so signal in our generation. It is not long since a public man's private life was not looked into. Now, when Parnell, great hero as he is, ruins one woman and despoils one home, his features as a hero are so blurred and distorted to the eye of nations that he must step down and out." "Woman's freedom must first be physical and second industrial," said the speaker, further on. She alluded to the bondage of "fashionable dress," and briefly touching upon the subject of "scientific motherhood," said, "the maxims and old wives' fables of the nursery

will ere long give way to the hard-earned results of scientific motherhood, in which diet, dress, ventilation, sleep, and exercise will constitute her 'council of physicians.'"

Interesting papers followed upon "Women in Charities and Philanthropies." With the larger assembly of the evening there was a noticeable increase of men. After prayer, Miss Willard introduced Mr. Baltzey, president of the National Chautauqua, recently established at Glen Echo, just outside the city limits of Washington. He announced that days had been set apart for the women at that Chautauqua Assembly next summer, and then read a deed presenting to the National Council a site for a new women's temple to be erected there, exhibiting at the same time a block of granite, as a specimen of the stone which the association will present to the Council for the construction of the building. The president and treasurer in a few fitting words accepted the gift, expressing the hope that the edifice would be commenced within the year. The subject for the evening was "Women in the Churches." It was opened by Rev. Mila Frances Tupper of Grand Rapids, Mich., who in discussing the concessions that have been made by churches in regard to the voting of women and their participation in church affairs said, "The admission of women to the pulpit was the last point to be yielded by most churches." "The Secretary of a branch of the Unitarian church has reported that many congregations seeking pastors have expressed preferences for women." "One writer has said, 'there is a foolish prejudice against women in the pulpit, but it is hoped this will be outgrown.'" "The time has come in some regions," said the speaker, "when men are big enough and great enough of heart to be incapable of jealousy of the preaching woman."

There are now 340 women preachers in the Universalist church, 16 regularly ordained women preachers in the Unitarian church and in the Church of the Disciples there are forty-three women in the ministry. In the orthodox Congregational Church there are six women preachers and an equal number in

the Free Baptist Church. The objection that women, while succeeding in villages, are not suited to city congregations, was shown to be groundless by the experience of women preachers in Chicago and Sioux City. Mrs. Tupper made an appeal to women to go into this work, arguing that while it is true that the sexes are different, that in men the logical faculty predominates, and that in women the qualities of tenderness and sympathy are strongest, this is one of the most forcible reasons why women should be in the pulpit. Tenderness and other motherly qualities should be represented there.

Mrs. Mary T. Lathrop, in the absence of the two speakers whose names were on the program, briefly discussed "Women in the Methodist Church." "Three-fourths of the church members and two-thirds of the Sunday-schools" said the speaker, "are women and girls. They are paying the bills and supporting the missions, and without them the men would not have enough church to be buried from. The women do nine-tenths of the work and raise seven-tenths of the money. God's hour has struck for a new place for women in his church. The Methodist Church must either make a new law defining women as subordinate in membership, or must admit them to the full rights of members."

Miss Mary Burdette of Chicago, sister of Robert J. Burdette, spoke for the Baptist Missionary Society, and Mrs. E. S. Burlingame, of Providence, R. I., for the Free Baptist Woman's Missionary Society, closing the exercises of the evening. During the days that followed were ably discussed: "Women in Temperance"; "Women in Education"; "The Political Status of Women"; "Miscellaneous Duties of Women"; "The Organized Work of Women." Among the most noticeable papers was one by Elizabeth Cady Stanton, extracts from which were read by Susan B. Anthony: "The Matriarchate, or Mother Age." It gave evidence of deep research into past history, and cited facts there ascertained, that in many nations women had been held the equal, and in some instances the

superior, of man. As a deduction of her researches, she says : " In closing I would say, that every woman present must have a new sense of dignity and self-respect, feeling that our mothers during some periods in the long past have been the ruling power, and that they used that power for the best interests of humanity. As history repeats itself, we have every reason to believe that our turn will come again ; it may not be for woman's supremacy, but for the yet-untried experiment of complete equality, when the united thought of man and woman will inaugurate a just government, a pure religion, a happy home, a civilization at last in which ignorance, poverty, and crime will exist no more. Those who watch already behold the dawn of the new day."

" Night wanes. The vapor round the mountains curled
Melts into morn, and light awakes the world.
Mighty nature bounds as from her birth.
The sun is in the heavens, and light on earth ;
Flowers in the valley, splendor in the beam,
Health on the gale, and freshness in the stream."

Nothing of an objectionable nature in the paper was read before the Council nor was it known that it contained any sentiments which the most devout could wish to criticise, until reporters obtained possession of the production and gave it in full to the public.

At the close of the reading, Miss Anthony, at the request of her friends, made a short, impromptu speech, in which she said the reason why the woman's suffrage was so prominent was because it was the one great reform underlying all other reforms. Women could not attempt any reform without finding that they were hampered by not having the power to vote. With no apparent lack of vigor in mind or physique, Julia Ward Howe, with her face framed in silver, and as gentle as a benediction, followed with a very thoughtful paper upon " The Relation of the Woman's Suffrage Movement to other Modern Reforms."

Miss Florence Balgarnie, a pleasing, enthusiastic young lady of

London, Eng., was greeted with prolonged and repeated applause as she told "What Organization Has Done for English Women."

The following letter was read from John G. Whittier:—

I am glad to see the call for a general council of philanthropic women for the purpose of uniting the various societies of reform and progress in a grand confederation which will conserve the highest good of the family and the State, and which will oppose every form of ignorance and injustice. It is a noble idea and full of promise. We need the strength which comes from unity of sympathy and purpose. I need not tell thee, my dear friends, that I shall watch the proceedings of the Council with deep interest and earnest prayers for its success.

Thine truly,

JOHN G. WHITTIER.

It was announced during the convention that the Council had secured articles of incorporation in the District of Columbia, duly sealed and placed on record.

Among the crowd of brilliant women who graced the platform at the closing session were Mrs. Potter Palmer of Chicago, said to be one of the most beautiful women of America, who, as President of the Board of Managers in one department of the Columbian Exposition, represented, in a simple and charming manner, the work of the women in the coming World's Fair, to be held in 1893; and Mrs. Isabella Beecher Hooker, sister of Henry Ward Beecher, whom she strongly resembles. She is about sixty years of age, but full of energy in body and mind. A large bouquet of roses, red and white, stood upon the table, a graceful present from President and Mrs. Harrison to Mrs. May Wright Sewall, the president-elect of the Council, in recognition of the friendship existing between them during their Indianapolis days. As a late hour for closing was inevitable, half-way through the program, Miss Willard, having called the old officers to the platform, with those recently elected, in a few appropriate and witty words, that convulsed the audience with laughter and elicited bursts of

applause, dismissed the old regime and ushered in the new. After the bell had timed the last of the many speakers of the evening, the president offered a few words of congratulation upon the success of the Council, and declared it adjourned to meet in 1895.

At the final session of the Executive Committee, held in the Riggs House parlors the next day, the following Resolutions were unanimously adopted as a basis for work during the coming four years:—

Resolved, That the National Council indorses the general features of the plan of organization outlined in our president's address, and that the general officers fully elaborate the plan between this and the next session of the Council.

Resolved, That the Council approve the movement for the prevention of the slaughter of birds for the sole purpose of ornamentation, and ask that the women of this country emulate the Princess of Wales in her refusal to wear them.

Resolved, That this Council request the United States Government officials, who have the matter under their control, to pay men and women equal wages for equal work in the Government Departments, and to consider efficiency, rather than sex, in payment of those employed.

Resolved, That this Council petition that women be given a place in The National Divorce Reform League, also on the various committees for revision of creeds and on the International Sunday-school Committee.

Resolved, That a committee be appointed by the general officers which shall, within a year, make a report on the subject of a healthful and tasteful dress for women.

Resolved, That the National Council of women of the United States send a memorial to the clergymen of the Methodist Episcopal Church, asking the admission of women to the General Conference of that body, inasmuch as sixty-two per cent. of that church has thus voted.

Resolved, That it is the unanimous voice of this Council that all institutions of learning and of professional instruction, including schools of theology, law, and medicine, should, in the interests of humanity, be as freely opened to women as to men; that opportunities for industrial training should be as generally

and liberally provided for one sex as for the other ; that the representation of organized womanhood in this Council will steadily demand that in all avocations in which both men and women engage, equal wages shall be paid for equal work ; and finally, that an enlightened society should demand, as the only adequate expression of the high civilization which it is its office to establish and maintain, an identical standard of personal purity and morality for men and women.

At a later date a few other questions have required answers. "Was this Council, managed entirely by women, a financial success?" After paying all bills, among them \$300 per day for the rent of the Opera House, the net assets were \$500.

"What relation does the Free Baptist Woman's Missionary Society sustain to the National Council?" Always believing that no good work can be done for others without having a beneficial reflex influence upon the workers themselves, long ago the question arose in the Woman's Missionary Society, "While we are seeking to uplift the women of other lands and in distant parts of our own, can we not also help those near at hand?" We saw them thoughtless about diet, exercise, pure air and sunshine, exhausted from lack of a proper amount of sleep, burdened with their dress ; because of this, suffering countless ills physically and mentally, and so entailing untold miseries upon the generations to come. Representatives were sent from this Society to the International Council in 1888, at which time the National Council was organized. The reports of those representatives of the increased facilities afforded by this association of women for helpfulness to womanhood were so satisfactory, and the invitation was so cordial to join in the movement, that the matter was given careful consideration, resulting in the unanimous vote of the Society to become auxiliary to that body. This occurred in 1888, and it was the first evangelical body to take that step. Later this culminated in the "Department of Practical Christian Living," for the development of which we feel the need of all the inspiration and strength which numbers and experience can give. Officially

the relation is this : The president of each National Auxiliary is *ex-officio* vice-president of the Council. Each Auxiliary is also entitled to one other delegate, both president and delegate being members of the Executive Committee of the Council. I have, in this paper, given you a very limited account of this gathering, unbiased by any criticisms or opinions of my own, preferring to place before you these few notes gathered at the time, leaving you to judge of the trend and probable outcome of such an organization, under the control of some of the most enlightened women of America, sustained by their devotion to the uplifting of their sex and so of all humanity.

Belmont, N. H.

LEPERS AT THE LORD'S TABLE.

[The friend who sends us the following extract says : Does it not seem that Christ's spirit is indeed in the world, when even lepers are spiritually cared for? —ED.]

A T Almora, India, is a Leper Asylum, under the care of the London Missionary Society. Eight lepers received baptism there in December, 1890. "One poor fellow, Mangaluwa, who came up for baptism, was so helpless that he could not get to the asylum chapel ; but another Christian leper, who is not so helpless, offered to carry him there, so that he might be baptized with the others, and not all alone in his barrack-room. It was a most touching sight to see Bijna hobbling along (for his own feet are toeless) with his friend Mangaluwa on his back. Just behind them was another group of three, two of whom were helping a third to the house of prayer. Another poor man was crawling along on all fours, and obliged to call a halt every few steps to get relief,—for besides being terribly crippled he was suffering from asthma, a disease which often accompanies leprosy.

"The most intense interest was shown by all present, both in the singing and in the message of the Gospel which was preached. After this baptismal service thirty-three communi-

cants came to the Lord's table. It was an extraordinary sight ! So leprous were many of the communicants that they could not take the bread in their hands, for they had no hands, but with the stumps of their arms they held up a portion of their body cloth to receive the bread, and thus put it into their mouths. Of course they could not pass the cup, but the wine had to be poured into their open mouths."

The Moravians have for nearly seventy years carried on a missionary work among the lepers of the Cape of Good Hope. In 1865, the Baron and Baroness Keffenbrinck-Ascheraden, having established a leper home at Jerusalem, Moravian brethren were placed in charge of it. The first fruits of honor in this form of the works of love in modern times, therefore, are theirs.—*Christian Union*.

POSSIBILITY.

OUR wishes, it is said, do measure just
Our capabilities. Who with his might
Aspires unto the mountain's upper height
Holds in that aspiration a great trust
To be fulfilled: a warrant that he must
Not disregard. A strength to reach the height
To which his hopes have taken happy flight.
Remember, when these dreams and longings thrust
Themselves, God-bidden, in your face, that each
And every dream clasps some reality;
The height your hope hath found your feet may reach;
And every wish is but a prophecy
(Although your fears refuse it open speech)
Of what you have the power to do and be.

—*Carlotta Perry*.

"I AM only one, but I am one.
I cannot do everything, but I can do something.
What I can do, I ought to do.
And what I ought to do, by the grace of God I will do."

FROM THE FIELD.

INDIA LETTERS.

DEAR HELPER :—We have just returned from a place called Soro ; this village is half way between here and Balasore. Miss Hooper met us there and brought some of her Bible women with her, so we were able to do some work for the Master, and I believe good was done. One old woman, who was so ill that her people had difficulty to get her to eat, cried a great deal and seemed very anxious about her soul. She said : “Worshipping all these idols will never save us ; neither will this,” and she pulled out a kind of charm that she wore round her neck. One of the Bible women went close to her and talked and prayed with her, for she was too deaf to hear at any distance. She knew a good deal about the Bible.

We sold a few books and Gospels to women at the different houses and villages. Only a few women could read, for they have no chance to be taught, but our zenana teachers are doing a good work in that direction. Sometimes we would get all the women, who were not zenana women, to come to one place in the street, and we would sit down on a mat and sing to them, and then one of us would explain the hymn and read to them from the Bible, and generally they would tell us their religion was as good as nothing. There is a Hindu widow here who is a Christian at heart, I truly believe, but fear holds her back. She is a zenana woman and lives with some relatives.

They have a great deal to battle against who come out boldly for the Lord. We need the prayers of all God's people, and our prayer is that he will use us to bring some of these poor souls to him.

[MRS.] S. M. AGER.

Bhudruck, Orissa, India, March 3, 1891.

EXTRACTS FROM A LETTER FROM MRS. S. M. BACHELER.

YOU need not envy us in the least. Although in many ways your work and self-denial for missions are harder than ours here, still there are some things that ordinary mortals would shrink from, and of which the home people have no adequate idea, which enter right into our lives, and which we cannot avoid. And this brings me to say what more than forty years' experience has made me feel sure of,—that a man or woman, to be a satisfactory missionary, must be called of God, and must distinctly recognize that call. Many good people have made a mistake on this point which has proved hurtful to missions, and sometimes disastrous to those who have made it.

God, who knows the whole of a missionary's life, also knows just what physical, mental, and moral combinations are needed to live to the good of souls. Such persons I believe he calls, and in his own time and way makes everything bend to the accomplishment of his purpose in regard to them. Woe be to that one who dares frustrate the designs of God; and happy the one who says, "Here am I, Lord, send me."

When the romance and newness, the interesting and amusing surprises are past, and the missionary gradually finds the unexpected disagreeables, the disgusting developments, the weary monotony, the sick, tired brain and body, the intense longing for intercourse with kindred spirits, the disinclination for the necessary nourishment of the body,—I say, when the really called of God come little by little to experience all this, they would not if they could exchange places with the most favored sons or daughters of ease and luxury in the home land. This seems rather a mystery, does it not?

I will just say a word about myself. At the time of my first coming to India I had good prospects at home, but the day of my sailing for India was a very happy one, although my fellow-passengers were perfect strangers to me, and the shortest

planned voyage was not less than four and a half months (which proved to be five and one half months without sight of land).

Now, after forty years, I truly bless God for calling such an unworthy one to this field. I have been a very poor servant, and can see but very little real good that I have accomplished, and have often wondered why God honored and trusted me enough to bring and keep me here. But I have always loved the work, have always loved the native people.

My school goes on well. Sweet children, all.

We greatly mourn our dear son, but he has gone to be with Jesus.

TO OUR WORKERS.

THE books of the Society close August 31. It is necessary for all our Auxiliary officers, and for all those who are intending to make special Thank-offering contributions, to bear this in mind.

Some very earnest, faithful work has been done by local, Quarterly Meeting, Yearly Meeting, and Association officers during this year. I hope that the fruit of this labor will not fail to appear in the treasurer's account for the year, because of oversight of the fact that all money for the financial year ending August 31 must be forwarded by that time. Hence I make this announcement two months in advance.

LAURA A. DEMERITTE, *Treas.*

PROGRESS is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but incidents of life. Learning, aspiration, progress, is the life of life. Onward, then, pilgrims, to eternity.—*Dr. Dewey.*

HELEN HUNT JACKSON used to keep this text pinned to her little scarlet pin-cushion, "For the night cometh when no man can work."

HELPS FOR MONTHLY MEETINGS.

[See article on Africa.]

IN what year did European powers begin to take an interest in Africa?

In what year and how did this interest culminate?

What is the area of Africa?

How many and what European powers and their African possessions are mentioned?

What parts of Africa do the slave traders frequent?

What four things enable Arabs to oppress Africa?

Are Mohammedans consistent prohibitionists?

What about the Brussels Treaty and the United States Senate?

When was attention first called to Africa?

What three men have done most for Africa?

What mission is especially American?

What may our Freedmen do?

When did evangelical work begin in Africa?

What can be said of the missions in the Cameroons?

Subject for discussion.—*How shall mothers best control wayward girls?*

THE *Central Advocate* says: "Last week one of the St. Louis daily journals printed over two columns of description of the costumes of a number of prominent ladies in attendance at several city churches on the previous Sunday. What would the Apostle James have thought of such an exhibition of millinery either in church or in the public print? The women should adopt the English custom of going to church in only the simplest and plainest costume."

PRACTICAL CHRISTIAN LIVING.

"Love suffereth long and is kind."

IN a Mother's Meeting a lady asked, "How shall mothers control wayward girls?" The presiding officer replied, "*Love them*; LOVE THEM; LOVE THEM." She illustrated her thought by facts showing how girls had been won to most useful lives by patient love.

The following from the *Chicago Tribune* contains valuable thoughts for mothers, and may be made the foundation of discussion in an Auxiliary meeting to which mothers are especially invited:

"Girls, like roses, grow best for those who love them. Love, warmth, is as necessary for the budding soul as the opening rose, and whoever watches the girl-soul with eyes of love will see therein a responsive growth, a deepened coloring, a tender unfolding of the many-petaled heart.

"No crime can be surer of God's condemnation than that of bringing into this world an unwelcome life and then abandoning it to the slow torture of soul starvation. The tender plantlet that finds the skies of April and May drear and chill may cling to life even though its young leaves are frost-bitten, but all its life will be weakened and its symmetry and beauty lessened by that early blight.

"A little girl of five or six years came up the aisle of a Northwestern train the other day, and the old little face with the lines of pain and anxious thought already beginning to mar its young beauty made one feel sad, as if one were looking upon a blighted flower. But the cause of it all was only too evident as we glanced up into the out-of-tune, falsetto face of

the woman who jerked her into a seat, and whom the little one miscalled by the tender name 'Mamma.' Maternity and motherhood may be terms widely different in meaning. The maternal parent of a child may have no right to the holy name of mother.

"The girl's first supreme need is home sunshine,—that is, mother sunshine. You might as well expect a rose to grow and bloom in perfect beauty under the lowering gloom of a perpetual thunderstorm as to expect girls to blossom out into a bright, lovely girlhood in a cold, chilling atmosphere of constant censure and fault-finding.

"One of the inexplicable mysteries of this world is that strange, almost omnipotent, pre-natal power for life or death, for good or evil, for joy or sadness, possessed by parents over the souls of their children. We may reject as blasphemous the doctrine that God foreordains souls to eternal happiness or unending misery; but we must admit that parents may predestine their children to a soul-life of healthful joy or melancholic madness. How many murderers have had the pre-natal history of Guiteau we cannot know, but what reader has not looked into the prematurely sad and thoughtful eyes of little ones, who seem to have lived and suffered years before they first looked out upon the tender beauty of their infant worlds,—their mothers' breasts!

"To be welcomed into an atmosphere full of soul sunshine is the divine right of every young soul. To have that atmosphere kept warm and sunny during all the early years of growth is a debt owed by parents to their children,—a debt for which we cannot but believe they will be held accountable.

"If the atmosphere of the home is warm and sunny and pure, the young girl-soul may be left to develop in its own sweet way, and it will be found budding and blossoming at every happy node. For it seems to be a law of nature that children born of strong, pure, and loving parents, with such a sunny home atmosphere, instinctively choose the best elements

for their spiritual growth. In the early years of soul growth there is often too much well-meant but ill-timed solicitude on the part of parents and teachers. I remember, one spring-time, to have had my soul sorely vexed by a precious young botanist of three years, who insisted upon pulling up my tender plantlets 'to see how the woots go.' Some well-intentioned people are perpetually pulling girls up by the roots to see how they are growing. To such soul-inquisitors we feel like saying: 'Do let your girls alone.' There is a divine mystery of growth in every soul, which even the nearest and dearest—the mother—may not penetrate. It is something too sacred for any other being to know, save God alone; and this is the reason, it may be, that in his wisdom it is forever hidden from any eye but his. And your duty as mother seems to be to keep the home in which 'they live and move and have their being' warm, sunny, and wholesome, so that they may reflect your soul light and absorb its warmth and quickening power, just as the planets reflect the sunshine and are quickened into life and beauty by their mother sun.

"And this home sunshine, this mother sunshine, means that home must be the brightest and sunniest spot upon earth. It means that all the spites, and envies, and meannesses of the world shall be kept out of the home as sedulously as you would keep poisonous weeds out of your garden. It means that there the young girl always feels the better, nobler side of her nature expanding. It means that there the natural language of her heart is love, and song, and prayer. It means that the whole wide world can hold no place for her comparable to that home, however simple and lowly, which is warmed and lighted by her mother's smile. It means that for her girl soul, mother, comfort, peace, sunshine, and soul rest are synonymous terms. It means that she can only think of heaven as a longer and brighter dream of home."

BE not simply good,—be good for something.—*Thoreau.*

SHE YET SPEAKETH.

BY ELLA EVANS.

TO learn to sit, an attentive disciple in the presence of the Great Teacher, is to have gained a most liberal education of the highest order. Next in helpfulness to sitting in his presence is to be in close converse and association with one of His faithful disciples.

Such was the influence constantly emanating from the life of our loved sister, Mrs. A. B. Tourtellot. To come into her presence was to come nearer to the Father. She had caught the hidden meaning of abiding in His presence, and out of it she never passed.

Whether in her own home, where she was ever in the fullest sense a Christian wife and mother, seeking there to give the Master the central place; or in social and church relations, where her presence and service were so welcome and efficient, she always reflected the human Life Divine. Thus by her quiet living she became a light unto such as sat in darkness; and a constant inspiration unto such as were seeking a higher walk. Her consecrated love responded in a large degree to the central Gospel truths, and in her own heart they were so inwrought, that her life seemed a steady reflection of the Great Love that gave the only begotten Son, and a constant repetition of the willing obedience that left the throne for the cross. Thus imbued with divine unction she became an active, aggressive worker in repeating the Gospel message.

In the meeting of the Auxiliary of the Roger Williams church on June 16th a memorial sentiment was presented and received, and as the local Auxiliary is a part of the general Society it may be fitting to repeat it in this article: "From our circle has gone the physical form of one whose life was hid with God, and into whose immediate presence she has passed. Her immortal spirit still speaks, and with sight more clear,

with purpose more strong, echoes again to us the divine message, 'The field is the world.' With our prayers to-day *hers* seem to mingle with renewed faith and fervor, petitioning that the seeds of divine truth and love may be freely sown, even in all lands, beside all waters ; and that the harvest may be rich and full. In the life and Christlike service of our loved sister, we have realized the power of the human instrument in the hands of the Master builder. As we contemplate the structure of her spiritual character, we are inspired to emulate with increased energy all Christian virtues, and to perpetuate the influence of her, for whom to live was Christ, and to die was gain."

Our Woman's Missionary Society has lost one of its most active, efficient workers as well as one of its inspiring spirits.

For a term of nearly eight years she rendered accurate and valuable service as Recording Secretary. As we look into the vacant chair, we feel that we can hardly fill the place, and that as a Society we must continue to suffer the loss of her pains-taking labor. In other important positions she gave eminent service in our denominational work ; in her own church she was ever alert to all its interests, and most cheerfully bore her part of all its labor and burdens. As a Sunday-school teacher she was especially helpful ; and whether children of tender years or those older grown were committed to her care, she never failed to center all her labor on the one ultimate object : to lead each soul to Christ.

Such a life is rich in lessons. Though to-day we sit in the shadow that her departure has dropped upon our lives, we still feel the inspiration of her invisible presence. It rests upon us, a sweet benediction as in days of tangible presence, leading us still into broader, upward ways.

" Thus do we walk with her and keep unbroken
The bond which nature gives,
Thinking that our remembrance though unspoken
May reach her where she lives."

We are influenced to emulate her example of close communion with the Father, her fellowship with the life service of the Son, and her ready obedience to the leading of the Spirit. Thus would we have realized in our lives, as was in hers, Paul's prayer for the Ephesians, that we may know "what is the hope of His calling and what the exceeding greatness of His power to us-ward who believe according to the working of his mighty power which he wrought in Christ."

EDITORIAL WANDERINGS.

"Bless me, this is pleasant,
Riding on a rail,"

is the mental comment this bright June morning as we hasten through Minnesota on our way to Minneapolis.

In order for a person to appreciate a life like this, she must have started out on the basis of making the *world* her *home*; must have trained herself to think of the various stopping-places for the night as simply different rooms in her Father's house. It may not be an easy thing, but when it is done at duty's call, there are compensations, even if the heart does sometimes cry out in its loneliness.

Over us this morning is the same blue arch, to which our eyes have turned reverently by day, wonderingly at night, through half a century. These bluffs, clothed with rich shadings of green, have a homelike look, for our Father's hand fashioned them. The river, flowing majestically to the sea, teaches us anew the lesson of our life, that is always moving on, on, whether we will or not. The people around us mirror in their faces just such joys or sorrows, just the same strength or weakness, that are the experiences of brothers and sisters everywhere, and so our heart goes out in sympathy and longing to bring to them the only real help that comes to mortals,—the help from above.

Taking up the thread of the narrative of our migratory life

where it was broken in the last number, we find ourselves in the capital city of Michigan. The delegation at the Lansing Q. M. was a small one. Possibly trials that have been testing the friends there were the cause; but the Christian zeal and hopefulness of those present were, we trust, a prophecy of the better time further on. One element of hopefulness is the purpose of the women in some of the churches to take up more active work for missions. The fine church and beautiful parsonage at Lansing furnish a good aid to future growth. We shall not soon forget the earnest, cordial friends whom we met there.

Cleveland Q. M. met at Royalton, and the five families who entertained their visiting friends did it so royally as to honor the name of their town. Our own kind reception, the interest shown in the thoughts presented, and the purpose to maintain and increase the missionary interest, were prophecies of continued interest in the support of their missionary, Dr. Nellie Phillips, who has won a warm place in their affectionate interest. At Cleveland, we found much pleasure in meeting many of the earnest workers there. Their own field for usefulness is very large, but they have evidently learned that "there is that scattereth and yet increaseth," and so add their efforts to the missionary work at large. We seldom refer to individuals in our story, but we cannot refrain from speaking some appreciative words of our dear sister, Mrs. Patch, wife of the pastor of the church. Though an invalid, confined for many months to her chair, with all the depressing influences of a life of such confinement, her bright face, her active brain ever bringing its culture to bear upon plans for Christian work, and her soulful sympathy, are an inspiration to all, and we can but wonder how it happens that those of us who are blessed with physical freedom do so little in comparison.

The Mission Chapel just dedicated in Cleveland gives excellent promise by its surroundings and all attending circumstances of being the nucleus of strong and efficient work.

Because we were near by, and our president, Mrs. Davis, so far away, we attended as a substitute the Executive Committee Meeting of the Woman's Council at Indianapolis. Plans were laid for carrying into effect work inaugurated at Washington.¹ Among new propositions was one to appeal to the Presbyterian Assembly then in session at Detroit, asking that women have a voice in voting on the revision of their creed. Progress was made in the purpose to secure a comfortable and suitable dress for business women, by the appointment of a committee of women representing the best thinkers along that line.

The movement was inaugurated for erecting a building at Glen Echo near Washington, on the lot donated to the Council. Committees were appointed to attend to petitioning the International Convention for placing women on the Sunday-school Lesson Committee, the National Divorce Reform League for women to be recognized in its counsels, and the National Government for equal pay to be given to women for equal work.

The Honey Creek (Wis.) Q. M. had many very enjoyable features. We met the friends here for the first time, but feel that we have made valuable additions to our list of brothers and sisters. Our coming to them had not been known long before, and a program had been arranged for the Saturday evening meeting of the W. M. S., but this was laid aside and the time was given to the Free Baptist wanderer who had strayed that way. Well, they didn't seem a bit sorry for the change of program, and we feel that we have nowhere a more earnest class of workers than these Wisconsin people who are supporting Bro. and Sister Coldren.

"We shall know each other better
When the mists have rolled away."

Of some distinctive features of the work we can write better after attending the Yearly Meeting.

¹ See Mrs. Davis's article on Woman's Council in this number.

EDITORIAL NOTES.

If some of the articles in this number seem rather long, at sight, they will not seem so when their interest is tested. . . . We have some excellent articles for the next number, so that our friends must not let summer wanderings or heat make them miss them. . . . May God bless our sister, Mrs. D. F. Smith, as she returns to this country after her weary years of work. . . . Mrs. H. Bachelier and her four little ones are also coming, we trust, to find a most sympathetic greeting in the 'home land. . . . Through a letter from one of our faithful workers in Kansas, Mrs. N. L. Abbey, we get a bird's eye view of the circumstances which attend some of our churches on the frontier. She says: "I took a trip to Ness Co., Neb.; was away for a week. The churches there belong to the So. Kansas Y. M., but are so far from them, they did not seem to be getting any benefit from the organization. Word had been sent to me that they were suffering for clothing, so three Auxiliaries here made up a box of clothing and I took it with me. I found them in a destitute condition, and the box of aid was very acceptable. We put eleven families in a better shape for the summer and coming winter. I talked missions, but the people are so needy and feel so uncertain of a crop, it was impossible to organize one society. If they do not raise a wheat crop they will all have to leave. I shall continue to send such literature as I can get, and they promised me that if they were favored with something to live on for the present year, they would have a society in the fall." Let us pray for these friends, that God may deal bountifully with them.

I FULLY believe that the time has come when the ballot should be given to woman. Both her intelligence and conscience would lead her to vote on the side of justice and pure morals.—*Bishop Hurst.*



BOYS WANTED.

BOYS of spirit, boys of will,
Boys of muscle, brain, and power,
Fit to cope with anything;
These are wanted every hour.

Not the weak and whining drones
That all trouble magnify;
Not the watchword of "I can't,"
But the noble one "I'll try."

Do whate'er you have to do,
With a true and earnest zeal,
Bend your sinews to the task,
Put your shoulder to the wheel.

Though your duty may be hard,
Look not on it as an ill.
If it be an honest task,
Do it with an honest will.—*Ex.*

"WHERE THE SHINE CAME FROM."

"WELL, Grandma," said a little boy, resting his elbows on the old lady's stuffed chair-arm, "what have you been doing here at the window all day by yourself?"

"All I could," answered dear Grandma, cheerily: "I have read a little, and prayed a good deal, and then looked out at the people. There's one little girl, Arthur, that I have learned to watch for. She has sunny brown hair, her brown eyes have

the same sunny look in them, and I wonder every day what makes her look so bright. Ah, here she comes now."

Arthur took his elbows off the stuffed arm and planted them on the window-sill :

"*That* girl, with the brown apron on?" he cried. "Why, I know that girl. That's Susie Moore, and she has a dreadful hard time, Grandma."

"Has she?" said Grandma. "O little boy, wouldn't you give anything to know where she gets all that brightness from, then?"

"I'll ask her," said Arthur, promptly, and to Grandma's surprise, he raised the window and called :

"Susie, O Susie, come up here a minute ; Grandma wants to see you !"

The brown eyes opened wide in surprise, but the little maid turned at once and came in.

"Grandma wants to know, Susie Moore," explained the boy, "what makes you look so bright all the time."

"Why, I *have* to," said Susie ; "you see papa's been sick a long while, and Mamma is tired out with nursing, and baby's cross with her teeth, and if *I* didn't be bright, who would be?"

"Yes, yes, I see," said dear old Grandma, putting her arm around this little streak of sunshine. "That's God's reason for things ; they are, because somebody needs them. Shine on, little sun ; there couldn't be a better reason for shining than because it is dark at home."—*Sunbeam*.

MARY AND HER DOG.

SUCH a pretty story I read the other day about a little girl named Mary, who lives in Pennsylvania ! In some way she fell and broke her arm, and had to keep in bed for a long while. Her playmates came to see her, and often brought her beautiful flowers, of which she was very fond. There was something else, too, which Mary loved dearly, and that was her dog, whose name was Bob. He seemed to feel very sorry

for his little mistress, and he noticed how happy the flowers always made her. So he thought he would give her a bouquet, too. Away he went into the yard, and plucked a mouthful of plantain leaves. Then he hurried back to Mary, put his forepaws on her bed, dropped the leaves, and wagged his tail, saying as plainly as any dog could, "Don't you think my flowers are pretty too?"—*Sel.*

"'My boy,' said a father to his young son, 'Treat every one with politeness, even those who are rude to you; for remember that you show courtesy to others, not because they are gentlemen, but because you are one.'"

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for May, 1891.

MAINE.

Augusta, aux., native teacher....	\$8 00
Acton and Milton Mills, aux., H. and F. M.....	5 00
Biddeford, aux. Jefferson St. ch.	22 62
Bangor, aux., Storer College and Orphanage	5 87
Brunswick, Mrs. Brown for Bible woman at Chandbali....	6 25
do. S. S. class of Mrs. B. M. Osgood for child in Orphanage	6 25
Eastbrook, Mrs. H. Butler and Mrs. M. Dyer ea. \$1 00 for Carrie with Mrs. Burkholder	2 00
East Livermore, aux., F. M., \$2 29, and Miss Coombs, \$1 25	3 54
Harrison, aux., Minnie with Miss Coombs.....	6 25
Kittery Point, aux., H. M., \$8 00; F. M., \$2 00.....	10 00
Litchfield Plains, aux. for Tipperi, \$13 00; T. O. from member of Society, \$10 00.....	23 00
Mapleton, aux. for Paras.....	11 00
New Portland, 1st F. B. ch., F. M.	3 00
No. Lebanon, aux.	8 00
Ocean Park, Miss L. Knight for H. M.....	1 00
Saco, aux.....	4 00
West Buxton, aux. for F. M.....	5 00
West Falmouth, aux. for Mrs. Boothby	2 50

West Falmouth, aux., Miss Coombs, Zen. and Rag. School \$1 50

NEW HAMPSHIRE.

Belknap Asso., col. for Mrs. Lightner and Miss Butts.....	6 50
Belmont, aux. 1st ch., Mrs. Lightner and Miss Butts, \$9 00; Inc. Fund, \$5 00.....	14 00
Belmont, aux. 2d ch., Mrs. Lightner and Miss Butts.....	4 00
Canterbury Center church.....	3 00
Danville, auxiliary.....	10 00
do. "Golden Rule Workers" for child in Orphanage.....	15 00
Dover, aux. Washington St. ch, Mrs. Lightner and Miss Butts	20 14
do. "Pearl Seekers".....	20 00
Franklin Falls, aux., Mrs. Lightner and Miss Butts.....	6 50
Hampton, aux., do. do.,	10 00
Laconia, children of F. B. ch. for sch. in Midnapore.....	3 75
do. aux. Mrs. Lightner and Miss Butts.....	4 00
Loudon Center, aux. do. do.....	4 00
Meredith Center, Mrs. D. Calley, Mrs. Lightner and Miss Butts, \$5 00, and F. M., \$5 00.....	10 00
New Market, aux. for F. M.....	20 40
Northwood Ridge, aux. for Miss Butts's salary.....	10 00
Rockingham, Q. M. aux. col....	\$5 09

Rochester, aux. for school at Balasore	5 00
do. "Willing Workers" child in Orphanage.....	20 00
Strafford Corner, aux., Mrs. Lightner and Miss Butts.....	10 25
Walnut Grove, aux.....	3 00

MASSACHUSETTS.

Blackstone, aux., Miss Phillips, \$4 50; Mrs. Burlingame, \$3 25 do. Y. P's Soc. and "Busy Bees," Miss Phillips, \$2 50; Miss Franklin, \$2 50.....	7 75
Haverhill, aux. for Haverhill sch. Jellasure and L. M. Mrs. Clara A. Ricker.....	5 00
Hyde Park, E. S. Cole, T. O....	20 00
	1 00

RHODE ISLAND.

Apponaug, aux. H. Phillips, \$5 00; Miss Franklin, \$5 00..	10 00
Auburn, ch., Miss Phillips, \$4 30; West Work, \$2 00; Mrs. Burlingame, \$1 00.....	7 30
do. "Crystal Band," Miss Phillips, \$1 00; Miss Franklin, \$1 00.....	2 00
Greenville, aux., Miss Phillips..	10 00
Pawtucket, "Golden Links," Miss Franklin, \$2 50; Miss Phillips, \$2 50; Mrs. Burlingame, \$2 50; West Work, \$2 50.....	10 00
do. Union Mission aux., Miss Phillips and Miss Franklin ..	5 00
Providence, Mrs. A. A. Farwell do. aux. Greenwich St., Miss Franklin, \$2 50; Miss Phillips, \$3 75	2 00
do. Y. P. S. C. E. Roger Wm., Miss Franklin, \$8 75; Mrs. Burlingame, \$10 00.....	6 25
R. I. Asso., col., Miss Phillips, \$6 00; Miss Franklin, \$8 10; Mrs. Burlingame, \$5 00.....	18 75
	19 10

INDIANA.

La Grange, Q. M. for F. M....	\$12 37
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ILLINOIS.

Gordon, aux. for F. M.....	3 00
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MICHIGAN.

Mich. Asso. aux., Dr. M. Bachelor's sal., \$65.65, and Harper's Ferry, \$4 19.....	69 84
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IOWA.

Aurora, aux. for Mrs. Miner....	2 25
do. Mrs. M. Miller, do.....	10 00
Edgewood, aux. do	7 00
do. Miss P. E. True, do.....	3 00
Little Sioux Valley, Q. M., do..	4 00
Masonville, aux. do	2 10
Van Buren, Q. M., do.....	5 00

WISCONSIN.

Winneconne, aux. for F. M....	6 00
do. Mission Band for F. M....	2 00

MINNESOTA.

Minneapolis, aux. 1st F. B. ch., bal. of 2 quarters for F. M....	13 80
do. "King's Workers," 1st ch., for Dalodi.....	9 00
Winona, Mission Band for child in Orphanage.....	6 25

KANSAS.

Mt. Pleasant, aux. for Home Work.....	9 75
do. aux., Helena with Miss Coombs.....	6 25
Summit, aux.....	4 00

Total..... \$633 17

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

FOR WESTERN APPROPRIATION.

Hennepin Q. M., Minnesota....	\$3 23
W. M. S. Mich. Association....	10 00
W. M. S., Winneconne, Wisconsin.....	1 00

W. M. S., Winona, Minn.....	75
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MRS. A. A. MCKENNEY,
Chairman Western Com.

ANNOUNCEMENT.

I should be pleased to correspond with any one seeking the investment of small or large sums, at good rates, with conservative Loan Companies. Those which I represent will bear careful investigation.

L. A. DEMERITTE, DOVER, N. H.

